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A Sketch View of Cleveland, As illustrating the gullibility of European evespapers upon things American, a friend sends me a copy of the Glasgow Weekly Mail containing a larid reasts of the old yam to the effect that President Cleveland had the Jovial habit of benting his wife. "it is stated, with the utmost confidence," says the dispatch, "that President Cleve land and his wife have amicably arranged to separate when the Presidential term expans next week. The house at Prince ton, N. J., to superintend the arrange recent of which Mrs. Cleveland and her daughters went the other day, was bought with Mrs. Cieveland's personal money-* * * Mr. Cieveland will proceed to Europ It is asserted that Mr. Cleveland will never live with his wife again. They lived apart in the White House during the whole of hast year. In fact, they decided to separate in 1895, but were persuaded by mutual friends to avoid the public esclandre until the close of the Presidential term, owing to the terrible wandal which would en--Boston Traveller-

Col. Grant's Picture. (From the New York Mail and Express.) There is an excellent picture of Mr. Fred-erick D. Grant in "McCarre's Magazine" To be sure, it represents him at the age of four years, but it answers every

SERMON OF DR. TALMAGE

He Selected for His Subject "Death an Advantage."

THE JOYS OF LIFE TO COME

A Legend of Misery and Death-The Grave as Much a Benediction as the Cradle-Death Removed All Hindrances to Our Glorious Development.

The subject selected by T. DeWitt Talnage for his Easter sermon yesterday noming was "Death an Advantage. He said in part: Years ago a legend something like this

was told me: In a but lived a very poor voman by the name of Misery. In front of her door was a pear tree, which was her only resource for a living. Christ, the Lord, in poor garb, was welking through he earth, and no one would entertain bim In vain he knocked at the door of palaces and of humble dwellings. Cold and hungry, and insufficiently clad as he was none revelved him. But coming one day to the but of this woman, whose name was Misery, she received Him, and offered Him a few crusts and asked Him to warm Himself at the handful of coals, and she sat up all night that the wayfarer migh have a pillow to rest on. In the margin his Divine asked her as He departed what be would have Blue do in the way of re rard, and told her that He owned the miverse and would give her what sh sked. All she asked was that her peares might be protected, and that the boys cho stole her fruit, once climbing the tree right not be able to get down without he isent. So it was granted, and all who limbed the tree were compelled to stay

After a while Death came along and told the poor woman she must go with him But she did not want to go, for, owever poor one's lot is, no one wants go with Death. Then she said to sath. "I will go with you if you will irst climb up into my pear tree and ring me dawn a few pears before I start."
This he consented to do, but having timized into the tree, he could not again

orne down Then the troubles of the world began or Death did not come. The physicians ad no patients, the undertakers no bush ness, lawyers no wills to write, the people who waited for inheritances could not get them, the old men staid in all the proas and occupations so that there was no room for the young who were ming on, and the earth gotoverorswdes and from all the earth the cry went up "Oh, for Death! Where is death?" he people came to the poor woman and segged her to let Death descend from be tree. In sympathy for the world, so ansented to let Death come down on on addition and that was that he should sever molest or take her away, and on bat condition Death was allowed to comfown, and he kept his word and never removed her, and for that reason we always have Misery with us.

In that begond some one has set forth the truth that I mean to present on this Easter norming, which celebrates the resurrection of Christ and our coming resurrection—that one of the granical and mightlest mercies of the carth is our divine permission to quit it.

As a steamer must unload before it take nother cargo, and as the passengers of a rail train must leave it in order to have nother company of passengers to enter , so with this world. What would happe an ocean steamer if a man, taking sateroom, should stay in it forever? What suld happen to a rail train if one who rchases a ticket should always occup he sent assigned him." And what would appea to this world if all who came his er departed from #7. The grave is a

We talk about the shortness of life, but r we exercised good sense we would realize naturers quite long enough. If we are the children of God we are at a banaget, and his would is only the first cours food, and we ought to be giad that there ere other and better and richer courses of

sed to be handed on. Do not think that this body is the best net God can do for us. God did not half y when he contrived your bodily mechan

You see God has only just begun to build on John was right when he said: "It dots not yet appear what we shall be." Blessed be death, for it removes all the

Death is to the good, transference to so

perior weather, weather never fickle and never too cold and never too hot, and never too light and never too dark Why call death the King of Ferror Why think of him as a great spook? ketch him with skeleton and arrows, an

standing on a bank of dark waters? Wh have children so frightened at his not that they dore not go to bed alone. old men have their teeth charter leome speriness of breath hand them over to the monster? All the ages have bee busy in maligning death, harling repulsive metaphors at death, slandering death. Cl for the sweet breath of Easter to come down on the earth! Right after the verna equinos, and when the flowers are beginning to bloom, well may all nations

with song and congratulations and gar-tands, calebrate the resurrection of Christ and our own resurrection when the tim is gone by, and the trumpers pour thro the fiving clouds the harmonies that shall Joseph's mansoleum, by the rocks that parted to let the Lord come throu our ideas of changing worlds be forever

LILIOUKALANDS EASTER DAY.

Garbed in Gorgeons Finery as All the Others Were.

Ex-Queen Lilliuokalani and suite occupied chairs yesterday at St. Aloysius Church, it being impossible to secure a pew. Her former majesty of Hawaii is not a Catholic, but she seemed much im pressed by the magnificent music, and whenever the congregation stood or knelt reverently inclined her head.

She wore one of the most elegant tollet seen at the service, consisting of a gown of stone blue velours with a vest of chiffon; a handsome mantle of velvet, ostrich tips and jet, and a love of a bornet of black lace with a coronet effect formed of white bugies.

The "queen's" Thursday receptions are ac of the pleasant events of that day, and she is at home informally almost every evening from 7:30 until 9 o'clock. It is her present intention to attend the Grant monument dedication ceremonies in

New York, otherwise her movements are, as usual, uncertain. DEATH OF A RELIGEUSE.

Sister Mary Lignori Will Be Burled

From St. Aloysius Today. Sister Mary Liguori, of the Notre Dan Convent, this city, died at 6 o'clock good Friday morning after nearly two months' illness of congestion of the lungs. Sister Liguori was born in Schermbeck Westphalia, and was in the sixty-eighth of her age. She dedicated her life

service as a religeuse has been mother superior in three different bouses of the order for more than thirty-one years. Previous to her fatal illness she was as sistant portress at the convent here. She was so well known and loved by the students and friends of the institution that Rev. Father Gillespie, rector of St Aloysius Church, petitioned the mother superior to allow the funeral services to take place at the church instead of from the convent, as is the usual custom. The wish was granted, and the dead religeuse will be carried to St. Aloysius this morning at to o'clock, where a requiem high mass will be solemnized for the repose of per soul. The body of Sister Liguori is and on her coffin lid will be laid a crown of white roses, emblematic of her re-ligious faith. Though the notre dame is not a cloistered order, the sisters rarely leave the convent shelter. They will be present in a body at the church this morning, however, as well as the students of the school. The pallbearers will be comoution, and Mount Olivet Cemetery will be the place of interment.

MEN THE LIONS

To Be Feted at Tea, Dinner and Dance This Evening.

A Number of Social Functions Chron icled for Teday-Mr. J. Addison Porter to Entertain.

From the moment the Yale men who constitute the glee and banjo club, arrive in Washington, which they will do at an early hour today, until they take their departure they will be the Bons of the hour, casting all other aspirants into the shade.

Their meteoric appearance and departure enhances their value, and the "every-day young man," may he be never so Jealous, it is all one to the belles and the de butantes: particularly the debutantes, who, of an unknown quantity.

The blose sectety man wonders how Miss Languid Beauty can tolerate these hotsterous fellows, and all the while Miss Languid Beauty is thinking how awfully joily it is to have them dancing attendance at her side, with respectful homage in their eyes, rather than the indifferent flathery of Mr. Blase.

Besides, the college boys, like the mili-tary, are something of a fad with the dear girls, and fads are the fushion just

This afternoon a tea will be given in honor of the Glee and Banjo Club of Yale at the residence of Mrs. Randolph Hac-rison McKim at 5 o'clock.

Tonight the concert will occur at National hifles Buil, which will be resplendent in Vale colors and floral decorations. Among the patronesses for the affair are Mrs. Boardman, Mrs. Brewer, Mme. de Sibour, Mrs. Browne, Mrs. Clagett, Mrs. Pal-cell, Mrs. Gallandet, Mrs. Hitt, Mrs. Hague, Mrs. Hale, Mrs. Hamlin, Mrs. Hay, Mrs. Hout, Mrs. Lencoln, Mrs. McKee, Mrs. Mc-Kim, Mrs. McLanahan, Mrs. McMillan, Mcs. Potter, Mrs. Wetmore, and Mrs. Whittemore

Ex-Senator and Mrs. Brice will entertain large number of young people at dinner

Mrs. Howland will entertain at a dance his evening after the concert at National Ritles' Hall.

Mr. and Mrs. Mayo Hazeitine are to be iming this evening's entertainers, having Gen, and Mrs. Alger as their guests of

The numbers of the Connecticut delegang by Mr. J. Addison Porter, secretary to

Society will have an opportunity to view Mr. Robert Keeling's exhibition of miniaare portraits. Among the recognized and belies whose portraits will on exhibition are Mrs. William Matthews Lov. Mrs. Washington, Mrs. Howard, of

A social meeting of the Southern Relief society will be held this evening at 8 Notice at C. V. Hall, southeast corner of Eleventh and E streets northwest.

A deligatful program has been arranged for the concert which is to be given under the auspices of the Parish Guild of St. a Church tomorrow evening, April 20, at 8 o'clock in the Parish Hall.

Among those who will contribute to the musical numbers are Mrs. Spring, soprano; Mr. Perudon Morsell tenor, Miss Florence King, violinist, and Prof. Holms and his pupils, guitar and mandolin; the Swiss Bell Ringers, who comprise Mrs. W. Sir coor Bowen, Mrs. Fred. G. Berger, Mrs. Grace Semmes, Miss Bennett and Master Fred G. Berger, and also the Apollo Quarter, of which the members are Mr. beeside, Mr. Turpin, Mr. McFarland and

This affair is for a most deserving harity, and society will probably turn out largely to attend it.

Ex-Queen Lilioukalani, accompanied by her companion, Col. Palmer, her private secretary, Mr. Josef Hellileele, and ex-District Commissioner Douglas, attended the 2:30 o'clock performance of the Biograph, Saturday afternoon

A very pleasant birthday party was given in bonor of Miss Rose Filgate, on Thursday evening last. The guests were Miss Eva Muls, Miss Cruett, Mrs. Barnet, Mr. Helshaw, Mr. Howard, Mr. Goldney, Tauth, Mrs. Howard, Mrs. Neidmanskia, Mrs. Adams, Mrs. Stricker, Miss Ida Sackerman, Miss Edith Ireland, Miss Rose Tauth, Miss Gill, Mr. Stricker, Mr. Neidmanskia, Mr. Blizzard, Mr. Clark, Mr. Tauth and Mr. Howard.

The Legion of Loyal Woman will give a "Sugaring Off" on the anniversary of the Battle of Lexington tonight at their headquarters, on Tenth street. This is an occasion of social enjoyment, and not for pecuniary benefit, and cards or admission can be obtained at the hall during the afternoon, between 1 and 3 o'clock. Admission to members, as well as others, will be by card only.

Pittsburg Lady Police. Since the truant law went into effect at least one of the new officers has seured the respect of a very tough locality. It is a modishly dressed young woman, Mrs. Alger, who has been detailed to look up truants in the classic district known as "Hell's Kitchen." The youngsters haul and kick. Mrs. Alger has a grip like steel, talks to them gently about the error of their way. She is the "woman cop," the "holy terror," and "the lady with a grip" at first and then these youngsters begin to think that Mrs. Alger is a wonderful woman-Pittsburg Dispatch.

Songs and Glad Rejoicings of a Paragon Easter Day.

SERMONS IN THE CHURCHES

Nature's Symbols of the Glorious Resurrection-Triumphal Carols, Te Deums, and Anthems-Broad Avenues Thronged With Easter Devotees.

Yesterday was the paragon of Easter Sundays. Churchmen speak of Easter as the day the Lord made. Washingtomans had yesterday the amplest evidence of the beauty and glovy of the skill of the Divine Architect.

It was not a spring day; it was not a winter day; its cold was not the cold of winter; nor its sunshine the light of the usual spring. Most people have read of the wonderful weather of the gardens of the Western maidens, and others have tried to fancy the temperature of the land of the Lotus-enters, where it was always afternoon. Either of these or both was the kind of weather that marked this particular Easter Sunday. The history of Easter Sunday is so full

of pretty traditions that it is always an interesting theme. The latter day traditions are among the beautiful ones. They rustle with silk and are gay with flowers The current story is one that ought to be written on satin with a veivety touch and a diamond point. This particular Sunday the Lord made to order. The resurrection was written in the light green of the elm the glistening white of the dogwood an the peachblow of the Agricultural Department gardens.

A glance up any of the beautiful avenues

revealed the modern secret and glory of the festival. Dame Nature was no longer Dame Nature. She was a maiden agsin, a maiden arrayed in her Easter bonnet and dress. There was your ein all in green, and that was a fashion of the day. there was your glorious mass of yellow Forsythia and that was a fashion of the day, there was your maple in purple bads, and that was a fashion of the day, there was your peach in pink bloor also, was a fashion of the day, as it was of the garden of Eden, and there was you little pack, your parquet, if you please, and that was the fashion in chief of the day This in the park was your Easter bonnet, was it not? You were the carrated at least of the Easter season, for you carried a your head hollybooks, and pinks, and carantions, and tulips, and jonquils, if con were a brunette, or Bride roses, if you were a blende. The mysteries of the day were typified in your satin bows, and royal ribbons, and hide and seek laces, and the other clusive things that rise and full with your own breath as that of a

ovely spring may comes and goes. Easter girl of the nineteenth century, the ype of the season. She is no mere parable, or an allegory, nor a paradox. Nor is she a distraction like the warm summer girl, because the Easter girl is devout, and that is the suggestion of another chapter.

Plato said that man was a bundle of abits, and it is now generally known other and that she takes the whole bundle church every Easter morning. Anyody who was on the streets yesterday from 10 to 11 a. m. would have see all the rest of the Washington World there admiring the bizarre, bewildering multitude of Easter devoties. Church bell were rouging, the sunshine shimmeted carvelously bright, there was just enough breeze to blow softly through the room and laces of those impossible bonnets, or the fait faces of a number of Washington | rustle the ribbons of the grande dames, or Gallery, this being the opening day of dainty little or big Easter girls as they Mr. Robert Keeling's exhibition of firms tripped along to the bedecked shrines of Washington's splendal temples. There w: scarcely a church in Washington which lind not in its sanctuary some floral offering in

honor of the greatest of all mirarles Some of the altars described elsewhe were wonderfully suggestive of the festal significance of the day. In the Catholic turches on Easter one expects to see no always a lavish decoration, but at all times, at and around the after an exlowers only but these shedding the beautand exhaling their fragrance in the mystic ight of hundreds of glittering candles ast obscured now clouds of incense. In the Episcopal and the Lutheran churches, both retaining many of the beautiful customs of the parent church, altars are made beautiful with flowers and other loving tributes to

the riscn Redeemer.
But in all charenes there appears to be, is the years go, by some relaxation of the he rule of simple severity, so that no where can one eater a church on Easter unday in these days and not know that Christians are the celebrants of a great

There was one feature of the day that was common to all of the churches—the In many of the courches of different decominations selections were made from the same composers. There is no eterodoxy when it comes to music, noth ing polemical in sacred music. The services nearly everywhere included co munion. In the Catholic churches the nusic accompanying a mass is always solemn, but the chair and orchestra are re-enforced; "the flowers" of the com positions of the masters are selected, as rom Gounod, Von La Hache, Hayden, Marzo, Mozart, Beethoven, Millard, names which with Dudley, Steven, Farmer, Berthold, Tours, King, Hall, are found as the com posers of many of the most transiful anthems, processional hymns, carols, etc., of other churches. Wiegand appears in the Catholic as well as in the Baptist church Millard and Haydn in the Catholic, Episcopal and Lutheran, and Toplady in them The lightest and most joyous of the music is usually sung at the vesper services in all the churches. The spirit of the day's music is in contrast with the oleum chants of the preceeding Sunday, which is commonly one of meditation, prayer and preparation

for the communion of Easter. Such a day was of course an invitation o be abroad, not only for church but for the outing. There was a great outpouring on the streets from 1 p. m. to about 2 p. m., with missal and hymnal and prayer ook, to tell where these thousands had been In the afternoon there was an increased neltitude on the streets until sundown. The throngs which went into the country taxed the capacity of the railway service as it did that of the steamers plying down the beautiful Potomac. As in the morning, the spring fashion was the token by which thousands were known, but in the late hours it was sad but true that the chilliness of the coming night made it prudent to hale a lot of the amazing glories of a swell Easter dress with a cloak or a wrap. But the glory of the morning was sufficient unto the

whole day, which was truly a paragon of

Below is given mention of the exercise of song and rejoicings over Christ risen in the various churches:

DR. STAFFORD AT ST. PATRICK'S. Pessimism Entitled to No Part in the Life of Man.

Rev. Dr. Stafford prenched at St. Patrick's

on "The Resurrection—the triumph good over evil." He said, in part: "The resurrection is the triumph of good over evil, and makes life forever Joyous and happy. Our lives in this world are so incomplete, so unfinished, they promise so much and so little fulfill that we are apt to become possimistic. One by one, we put away our dreams, our ambitions, our hopes and our darling projects as not cossible of realization, and thereafter life takes on a deeper hue. And some, like Schopenhauer, think life itself is a mistake, and some, like Cicero, think that it were better for man not to be born, and that the next thing is to diamidst the loveliest scenes of nature, and still find no joy around them,

But away with your pessimism resurrection of Jesus Christ has made life joyous and hopeful. It means the triumph of good over cvit in all the universe, and living. These words take away the doubt n the life of man.

Tell this to all sad hearts. Tell it to the mother who sits by the bedside of her dying child. Tell it to the father who is to be present with the Lord. No sorrow has put his boy away in the tomb. to just men in the hour of defeat, and, above all, to the rare souls, and the refined natures, who, as they have dreamed most and loved most, for the ideal, and therefore realized less and suffered most All good shall come back; all the poetic beauty shall return; all visions shall be fulfilled in a manner infinitely beyond conception for the resurrection is the tri much of good over evil in all the world

and most of all in the heart of man. And tell it above all to the lonely and ad, who standall alone in the bleak world. the are surrounded only by tembstone and buried loved ones that in the Resurrection of Jesus Christ, all good, all poetle beauty only pure love shall come back In what mysterious ways we know not but nat it will be we know, for the Resur ection of Christ means that henceforth orever good, not evil, rules the world. The alter of the church was magnifiently decorated with palms and ascension

libes, and illuminated by an electric cro Rev. Father Glovd, pastor f St. Patrick's, celebrated the mass, as asted by Rev. Father McGee, assistant pas tor, and Rev. Dr. Gunn The music was in keeping with the splendor of the occasio the church was so crowded that many

were forced to go away, being unable even

to obtain standing room in the aisles. SERVICES AT ST. ALOYSIUS.

Mgr. Sharretti Celebrated Mass and Father Barrett Preached.

The services at St. Aloysius' Church were attended by so great a crowd that undreds of chairs were brought into equisition, and many, unable to obtain ven seats in the nistes, were compelled to take their choice between standing or going away. Very Rev. Mgr. Donatus Sbarretti, of the papal delegation, cele scated names, assisted by the cathers of the church. Rev. Timothy B. Barrett preached the sermon of the day, taking or his text, "He is risen! He is not here. The speaker treated the subject from an storical standpoint; reviewing the care

taken by Pilate to place the official seal spon the sepulchre and to set guards o water it outli the three days had passed n which the Nazarene declared his inten ion to rise again. When the stone was found rolled away and the body gone the soldiers claimed that while they slept the Disemtes and taken it away. could they tell what happened when they were asleep? The Disciples, frightened, were only too glad to hide from the Jews. so that it was not likely they would have defied the Roman soldiery. Pilate would have been only too glad to have pun bem, but he dared not, nor dared he punish the guard for being asleep, for e knew, in his heart, and by actual fact, that Jesus of Nazareth had kept His word and risen from the dead.

The magnificent after was a forest of pains and Ascension lilies, and the choir song in splendid harmony, assisted by ed by Prof. Panciolli.

AT ST. MATTHEW'S CHURCH.

Discourse on the Nativity of Christ. Easter was observed in St. Matthew Catholic Church by the celebration of sol emn high mass, with Father Bart as cel ehrunt. orate, while the floral decorations were very simple. Clusters of whitelihes bloomed among the lights that twinkled at the sitar and a few palms were grouped around the statues of two angels. Little deco rative effect was putforth at St. Matthew's owing to the fact that the interior of th church is not completed. The cold red brick splashed with mortar made a crude back ground for the lights and vestments of the priests. Father Bart was assisted by Father Lee and Father Reynolds. Father Lee preached a sermon on the nativity. the Misses Mary Sweeney, Fannie Y. At-Lee, Emily Donath, and Carrie Cotteriil. nes; Mesdames M. Nolan, Martin and Yoder Fiint, contraltos; William H. Burnett, tenor; L. A. Gannon, baritone, and John H. Nolan, basso. Miss Jennie Glenan presided at the organ and L. A. Gannor

was director. MARTINELLI AT ST. STEPHEN'S. Celebration of Pontifical Mass Fol-

lowed by a Sermon. The fact that Archbishop Martin-ili was to celebrate pontifical mass attracted a large number to St. Stephen's Church in addition to the regular congregation. The apostolic delegate was assisted by Rev. Father Franciscus, superior of the Marist Fathers; Rev. Father Keogh and Rev. Dr. Quinn of the Catholic University, and Rev. Father O'Connell. sistant pastor of St. Stephen's. Rev. Father Caughy, rector of the church, presided as master of ceremonies, and a sernon on the Resurrection was preached by Key. J. Havens Richards, president of

Georgetown University. St. Cecella's Mass, Gounod, was beautifully rendered by the choir, under the direction of Mr. Charles Gannon, assisted by Mrs. Mary Gillen, organist, and Prof. Chris. Arth's band. The altar was inked with libes and palms, and between their foliage gleamed myriads of candles arranged in symbolic design.

AT THE ASCENSION.

Christ's Wide and Regal and Absolute Dominion.

Rev Dr Fllight delivered a discourse at the Ascension Episcopal Church upon the career of the Saviour: What a unique and marvelous career What a vast and absolute and, to the Christian, welcome dominion is His! am He that liveth-theliving Onc." This distinguishes Him from all created be ings. 'I am He that was dead.' This gives Him fellowship with the dying so of men. 'Behold, I am alive forevermore.

He speaks as God. Man in risen redcemed humanity. 'I have the keys of Hades and of "Of this great domain He is custodian.

If first He spoke as God; then as man, now

death.

· OUR CLOTHING ANNEX * *

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MAYER & PETTIT, CASH OR CREDIT. *********************

s His because He has passed through that night he Lord both of the dead and th and foreboding with which we look into the world beyond death. They rob death of its sting. To be absent from the body nor care can invade the realm of joy and

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EASTER AT ST. MARK'S.

felicity.

Bishop Satterlee Preaches Eloquent ly on Immortality.

The anniversary of the resurrection wa elebrated with appropriate services ye erdsy at the Pro-Cathedral St. Mark's Episcopal Church.

At the 11 o'chek service Bishop Satteree preached an eloquent sermon, in which ie discussed the different conceptions of the immortality of the soul from the earliest times down to the present. Anther feature of the service was the singing of Dykes' Complete Communion Ser ice, for the first time in St. Mark's parish. The choir consisted of twenty four male and fourteen female voices, un-der the direction of Dr. John E. Parker, with Miss Mildred Johnson, organist At the offertory, Baruby's "Break Forth Into Joy" was sung.

nent of hely communion was adminis ered by Bishop Satterfee, assisted by Rev. Dr. Devries, the rector, and Rev. Mr. C. H. Hayes, the curate of St. Mark's. The sanctuary was beautifully but simply fecorated. On the altar was a profusiof Easter Blies, and around the chancel were many handsome palms.

The sacrament of communion was als offered at the early morning celebration, at 6 30, and again at 8 o'clock. In the afternoon, at 4 o'clock, there rector, Rev. Dr. Devries, prenched.

CHRIST'S PARTING BLESSING. True Life an Emanation of God's

Power. The Easter service at the First Con gregational Church yesterday morning was beautiful and impressive. The church was tastefully decorated throughout with Bermuda Easter blies and floral bankings Music was given by Dr. Bischoffs' choir of about sixty voices, and several selections were particularly wallrendered, particularly Handel's "Hallebrish Charles," Warren's "New, on the First Day" an

Nichol's "Now Is Christ Risen."

The Easter sermon was delivered by Rev M Newman, D D, the text being 'The Parting Blessing' He said that the parting of Christ with is disciples at their fast meeting was gnalized by the giving of a these Sermons have been delivered treating it as an interrupted blessing. But it was not The act was a continual one, and the

eparation did not fracture the outgoing

There was a tangible apprehension of him

ut no change to him. When gone there has seen a change from the earthly to a ranscendental blessing There is a remarkable significance in this to us assembled here this Easter morn. The earthly blessing continued and was etherealized, and has always sniring men and broken-spirited lives

here has been no cessation of that power to interruption of its influence. It has been handed down to us this Easter morning. It was a blessing that lowed into the future to our doors, hearts hurches. We learn today that we live in in era of Christian life and of continue blessing, not living to be put to and to the proof, but to enjoy this bless

There is a conception of life that we are look upon us and scelf we can bear tempta tion with suffering and fortifude. This is an false. It is not the theory of life God relems to bless and save instead of shoving humanity into the misery of a cold, outside world. We ought to see that his is the meaning of history, that He is trying to show us a passeggway throng he jungle of difficulty, that He is living to bless.

This blessing never ceases. It is inrisible, genuine, unalterable and pasionate. Though it is harder to cor iend, we must see that the method of blessing is invisible. Blessings in an incisible form take upon themselves a se quence of form which cannot be under tood, it follows so closely on the visible Here it is that we have a perplexity we we know little of the method, we reap many

It is is also hard to understand as a method of blessing in the midst of a diffi-culty. Blessings come in an unseen way We are led a little way by the visible, but ery soon work under the power of in visible precept. The living power of con-science is a method of the spirit.

This Easter is one when we should be bankful to God, but also to remember that this is an era when true life comes through the power of God.

WITH THE SWEDENBORGIANS.

Unveiling of a Beautiful Memorial Window Precedes the Sermon. When the congregation of the Sweder orgian New Church of the New Jerusalea at Sixteenth and Corcoran streets, entered the edifice yesterday for Easter worship. each turned to gaze at the great and beauti ful memorial window that had been placed at the west end of the church to the memory of the late Mr. and Mrs. Henry A. Scudder The window was unveiled and its poetic simplicity and the Bible history it portraved was admired by all.

The great window as a Whole represent the creation, and it is but one of a number of similar windows which will express the more important incidents in Fillie history It is divided into sections, the top or res section having a figure of Christ as the reated word. Beneath this is the tree of life, in the branches of which appear six angels, symbolical of the six days of the creation, with a globe representing the "angel at the gate," represented as guarding the gates of Paradise, with Adam and Eve driven out of it and standing at either

side of the angel.

When erected the windows in the nave will depict the history of Israel as given in the Old Testament. The large windows in the north transept will represent

chancel will be devoted to the Apocalyose, howing the descent of the New Jer lem, from which the new church takes

all selected as his subject, "The lost found, to God, the Heavenly Father, in the resprection of Christ and the giorification

of His homenity. The specially prepared music was ex-eedingly good, including a processional by the Sanday school choir, "Benedictus," by Gilchust, hymn, "Sing with All the Sons of Glory," Beethoven; offertory anthem, by louned, "Unfold Ye Portals Everinsting.

SERVICES AT MCKENDREE.

Rev. H. R. Naylor, pastor of McKendree hapel, delivered the sermon at that church "A grave is a sucred spot," said the preactor. "There are the graves of prencher. illustrious atatesmen, soldiers, poets; but we bring you to a dearer spot thun any

ter of His death; a death violent, cruel, lingering, terrible, lonely, forsaken, degrading. He gave Himself a ransc

"But the grave is empty "he is not here, He is risen." Here comes our Easter gladness

which there is fuller evidence than that Christ died. His death has never been de

MOUNT VERNON PLACE.

Death a Necessity for Sigs' Atomsment.

Presiding Elder J. N. Boyd presented at Place M E. Church. His teachings were that are the two divine factors that enter into the salvation of manking. The whole pre-reduciption system taught the recessity of death as an atomerest for six. The unional succifices of old all taxens that the grand plan of solvation of a life so fremendous in its proportions, so in finite in its proportions, and so great down into death and live beyond the No orentest life can give that of Jesus Carist, had the power trenk death's bolts and come minhant. He alors has the power to give into death for us, and He has made atone-

Jesus are perished. "I see no tenson Why men should not perish like other speatures except that Jesus brist has brought life and immortality to

tinguished, and there is no illumination in the valley of the shadow of death; apostle drives those who deny the resur-

"The preaching of the apostles is not an. The faith of the Christians is not vain Believers in Christ are not yet in their sins. Those that are fallen askep

"Whence originated this impression? Why are no people without it? What means this veice which speaks out so universally, part of our own human make-up." I verily Easter. Why? It is everything to us. If sare of immortality we can end brief life, however sad it prove in par-Remember, life, eternal life is before you and is your destiny.

Rev. Dr. Chulmers Easton, at Eastern Presbyterian Church, preached to a large and interested congregation has evening on the subject of the arbitration treaty now pending before the Senate. He took for his text. "Blessed are the peacemakers for they shall be called the children of God," Matthew, 5.9.

said the prencher, "which no nation can autumit to an arbitral court. No kingdom or republic will submit a question that involves its independence or substantial integrity of its territory. There are also questions involving honor which cut be submitted-but the greater, yes, overwhelming mejority diplomacy fails to settle, can be properly left to arbitration or indemnity to citi-

unveiling of the windows, but the usual served. The chancel of the church was beautifully decorated with cut flowers, and when Rev. Frank Sewall, paster of the church, entered it, the fragrance from the flowers filled the entire church. Mr. Sewthe dead alive, or the rejuing in heaven over the coming home of the producti son. The sermen was the final one of a series that the paster has preached, and his theme was the restoration of humanity

Christ's Empty Tomb the Source of Easter Gladness.

of these, the lond of Jesus. Here, nore than anywhere else, we fourt the lesson of Christ's homanity. learn something of the nature and charac

nied. The same is true of the emptiness others could and did save himself. This very man was the very God, and being such, He burst me bars of death and value captivity captive

ment for sin. Only the uncreated life, stonement for the sins of men. He went died there is eternal life for us. There is

than the resurrection of the Lord Jesus from the dead ?

AT FOUNDRY CHURCH, Faith of Christians Is Not Vain. Rev. Lucien Chirk preached the sermon t the old Foundry Church on "Christian "If Chaist is not risen our with is varr," said the prescher. "If Christ did not rise, then is your faith your pleas if Christ rose not, believers are get in their sins, and those that are fallen askep in

Butht

"These are the absorbities to which the rection of our Lord.

in Christ have not perished." CHURCH OF THE INCARNATION. Rector Lemon's Discourse on the

Destiny of Eternal Life. "Immertality may be inferred from the universal instinctive impression that we shall live after death. We hold that this consciousness that we shall live forever, bond among all peoples of all times of oll the earth, is a strong argument in support of the doctrine of immerbility.

Dr. Chaimers' Discourse.

"We grant there are some questions,"